1:Opler E-5 (1931-1937)1941
(ca. 1870) NT8 Eastern Apache NT8
Chiricahua

LOCATION AND HISTORICAL SKETCH

THIS volume describes the culture of an Apachean-speaking tribe of the American Southwest as it existed during the youth of the older informants from whom data were collected. The Chiricahua were already horsemen and possessed their first firearms, but tribal life had not yet been disrupted by hostilities with the Americans.

The territory which they controlled during this period was extensive and is not easy to define accurately. They ranged through southwestern New Mexico, southeastern Arizona, and the northern parts of the Mexican states of Sonora and Chihuahua. The Rio Grande acted as the eastern boundary. Occasional journeys and raids brought them as far north as the pueblo outposts of Laguna, Acoma, and Zuñi, but ordinarily they did not stray much farther north than the present site of Quemado, New Mexico. The western limits of their country can be roughly indicated, from north to south, by the present towns of Spur Lake, Luna, Reserve, and Glenwood in New Mexico, and by Duncan, Wilcox, Johnson, Benson, Elgin, and Parker Canyon in Arizona. To the south an undetermined area in northern Mexico was also under their control.

The Chiricahua bands were three in number. The most eastern and northern band, whose territories joined those of the Mescalero Apache at the Rio Grande, controlled almost all the Chiricahua territory west of the Rio Grande in New Mexico and has been given a number of names throughout the literature. Those occurring most frequently are Warm Springs or Ojo Caliente Apache, Coppermine Apache, Mimbreños Apache, and Mogollones Apache. The Chiricahua name for this band is *čʰhénè*, "Red Paint People." In historic times this band has been led by Mangus Colorado, Victorio, Nana, and Loco. From historical records and the accounts of informants, the local groups and camp sites of the members of this band can be traced to the

1:Opler E-5 (1931-1937)1941
(ca. 1870) NT8 Eastern Apache NT8
Chiricahua

Datil Range, the vicinity of Rito, Hot Springs, Cuchillo, and the Black, the Mimbres, the Mogollon, the Pinos Altos, Victoria, and Florida mountain ranges. For convenience I have called the Red Paint People the Eastern Chiricahua band.

To the south and west of the Red Paint People, ranging through the portion of southwestern New Mexico west of the Continental Divide and through southeastern Arizona, a second Chiricahua band, called *čo̱k̲ánéń*, whose name does not yield to linguistic analysis, was to be found. This is the band to which the term "Chiricahua" was first applied. It was this band, often called in the literature "Cochise" Apache after their leader, Cochise, which held Apache Pass, and with which the government had a great deal of trouble during the Indian Wars. The most famous of the strongholds of this band, which I have named the Central Chiricahua band, were the Dragoon Mountains, the Chiricahua Mountains, and the Dos Cabezas Mountains.

The third and southernmost band of the Chiricahua, called in the native tongue, *ⁿdé'iⁿdä́·ɬ*, "Enemy People," stayed almost entirely in what is now Old Mexico. I shall refer to this group as the Southern Chiricahua band. During the last half of the nineteenth century difficulties with the Mexican soldiery drove them north, where they speedily came into conflict with settlers and United States government forces. After that they were harried from either side of the border until Geronimo's surrender in 1886. Geronimo himself was born a member of this band. Mention of this tribal subdivision in the literature is made under the names of Southern Chiricahua and Pinery Apache. Reference in the literature may be found to their leader, Hǫ̨́ whose name has been variously written as Who, Whoa, or Juh. The Sierra Madre and the Hatchet Mountains were familiar landmarks of this band.

With the appearance in numbers of white settlers, the affairs of the tribe took an unhappy turn. About 1870 the Ojo Caliente Reserve in western New Mexico was established for the Eastern Chiricahua band. In 1872 similar provision was made for the Central Chiricahua and the Southern Chiricahua. Because part of their range lay in Old Mexico, it was particularly difficult to

[Text continues on p. 4]

1:Opler E-5 (1931-1937)1941
(ca. 1870) NT8 Eastern Apache NT8
Chiricahua

cigarette was rolled by an old man or woman. This was done so the person could reach the age of the one who rolled it. The old person prayed and lit it for him."

Age brings prestige, if it is ever to come to an individual. The band leaders are chosen from the most forceful heads of local groups; local group leaders are the most authoritative voices of extended families. Few men who have not lived long enough to rear a large family and to see their daughters marry well head extended families. With his children and grandchildren around him and sons-in-law to do his bidding, a man may establish important alliances and gain political and economic stature. That older persons figure so prominently in the ceremonial and political life is significant for the grandparent-grandchild relations.

The rule of matrilocal residence permits constant contact between the child and his mother's parents. These kin are usually the oldest and, while they retain their vigor, the most respected members of the extended family. The family is the realization of the line they have founded. Their daughters and unmarried sons owe them obedience and deference, and their sons-in-law are bound and subordinated to them by strict social and economic rules.

The maternal grandparents concern themselves in countless ways with the child's development. They are constantly consulted by their daughter on problems of child-rearing. They are present at the first ceremonies held for the baby and contribute whatever is needed for these occasions. It is often one of these grandparents who acts as the cradle-maker and shaman of the cradle ceremony. They may suggest a first name for their grandchild. Their home is always open to him, and it is not unusual for him to sleep there. If his mother dies and his father leaves the extended family because it cannot offer him a suitable mate, the maternal grandparents are likely to rear the child.

My father was left an orphan at about six years of age and was brought up by his grandparent. It was his mother's father who took care of him. This man lived in Chiricahua country. My father lived there with him until he was twelve or fifteen years old. He was with the old man all the time. When he told about it in after years, he said he often wondered why this old man took such an interest in him. He often wondered if he was worth it, worth having so much attention

1: Opler E-5 (1931-1937)1941
(ca. 1870) NT8 Eastern Apache NT8
Chiricahua

"The only way I'm going to cool down is if you bring those two people before me, right here. I won't do anything to harm them now, but I want to talk with them before you men." 837

They didn't say "Yes" right away. Instead these old men said, "Are you sure you are just going to talk to them? We don't want trouble. We don't want you to kill those people or to kill yourself."[3] They had several minor arguments about it until they felt sure he would behave himself.

The husband told them, "Bring them in if you have them close by. I want to talk to them before you."

They brought the two in there. Men were sitting around. The woman came in crying, scared. The man came in and sat down. The husband was sitting over on the other side. He started to talk. "The pleading that these men have done for you is the only thing that is saving you two. I would have killed you both, or you would have killed me, if I had found you. If it wasn't for these men, I don't know where you'd be."

Then he said to his wife, "Are you marrying that man for love?" She wouldn't speak.

He spoke to the man. "Do you know what kind of a woman she is? She fights like a man. She's a mean woman, I'm warning you. She'll give you plenty of trouble. But now that you are going to take her away from me, you're going to keep her. If you get too much of her and give her up, or if you don't lick her enough and can't handle her, I'm going to beat up both of you. Small as you are, you are going to get beaten up many times! I've had many a fight with her. You two are not marrying for love. Now take her and remember what I say."

The man told him, "You can take my word for it, she won't make a slave out of me."

"She'd better not. You'd better not let her," the husband said.

As the traditional stories and this account indicate, the husband of a faithless woman is permitted to take drastic action if he feels strongly about the injury done him. It is the function of the leaders to dissuade him from violence, but their pressure is moral and not binding. A wronged husband who does not show some rancor is considered unmanly. "A man would at least pretend anger." The husband of the episode just recounted, in spite of his great display of fury, "didn't care. He married right away to a Comanche." If a husband does not seem to be very much ex- [622] [627] 837 156 626

[3] Suicide as a result of unfaithfulness and marital difficulties is not unknown. "If a man's wife was unfaithful and he killed her, he might kill himself." During the stay at Fort Sill a Chiricahua known as Fun took his own life after an attack on his wife in which he thought he had killed her. The woman recovered, however. [762]

1:Opler E-5 (1931-1937)1941
(ca. 1870) NT8 Eastern Apache NT8
Chiricahua

about seven in the bunch. They had stolen horses from the Pima Indians around Tucson. The Pimas told the missionary there, and he wrote to Washington. Soldiers came and took these men prisoners. They chained them and took them to San Carlos. Then they took all the Eastern Chiricahua band there. Those seven men were taken in wagons. We all had to come with horses.

Despite the peaceful relations and frequent social contacts between the bands, there is no political synthesis and scarcely any formal recognition of the tribe as such. There is no distinct tribal name. The word which serves to identify tribesmen also differentiates all Apachean-speaking peoples from others and is now used by the Chiricahua to distinguish Indians in general from Europeans and other non-Indian populations. Moreover, there is no organized leadership for the entire tribe; and no instances have been found where the three bands acted in concert to carry war to others, to repel invasion, or for any other purpose. The tribe is too widely scattered over its extensive, varied, and difficult terrain for united action. While individuals and families can cross band borders and be received as tribesmen, a concourse of the entire population is not practical.

The band, however, does achieve the political consciousness that the tribe lacks. It possesses a distinct name which has no other meaning. It is guided by a recognized leader (occasionally by more than one), assisted by a number of subordinates. The opportunities for interaction are much greater for members of the various local groups which comprise a band than for members of different bands. As this indicates, the band is a division of the tribe based on territory, including within its borders those local groups near enough together to unite for military action if the need arises or to co-operate for any important social occasion. The nature of the local group and that of the extended family have already been discussed.[1]

This segmentation of the society into social units graded in size and scope of activities implies a pyramiding of responsibility and leadership. It is the men who formally assume posts of authority, though "women attend councils and may speak if they have anything to say." The married man acts as the head of his

[1] See pp. 18–19 and 24–25.

1:Opler E-5 (1931-1937)1941
(ca. 1870) NT8 Eastern Apache NT8
Chiricahua

621 The married man acts as the head of his
594 household and answers for his wife, his daughters, and his unmarried sons. When he reaches middle life, after his daughters
621 have married and he has sons-in-law to heed his wishes, he is the
596 head of an extended family and gains in prestige. If anything very serious, such as a witchcraft trial, brings the members of a local group together, though all adults are present, it is these heads of extended families who monopolize the discussion and
[554] carry the decision. However, these representatives of extended families do not all stand on a par. They, and the families for whom they appear, vary in status and affluence. Of these elders,
• [622] one is the recognized leader and a person who is expected to voice his views in detail and with conviction. It is loyalty to this local group leader and trust in his wisdom which holds the particular nucleus of families together.

554 There may be others present, men distinguished for wealth,
596 bravery, or exceptional ceremonial knowledge, who are little less
622 important in status than the leader. The leader needs their good
623 will and support and seldom ignores their advice when their desires are obvious. These men may be considered the inner circle of the council, the advisers upon whom the leader leans heavily. "The heads of extended families are not necessarily leaders. They are often men of some influence though. C. was the leader of his little bunch, yet he was not recognized as a great leader. N. was both. The leader, however, is sure to be also the head of an extended family." Most of the others, because they are younger or more retiring, or because they represent families that are small, poor, or low in social position, add little besides their presence and their assent to what is decided.

619 To complete the picture, it is necessary to add that it is the
621 most dominating of the local group leaders who heads the band.
622 This distinction is not always clear cut. Sometimes the member-
554 ship of two different local groups of a band each considers its leader superior. Then, when these two local groups join forces, authority is fairly evenly divided. Thus, while the Central Chiricahua of all local groups acknowledged Cochise as their leader, among the Eastern Chiricahua some preferred the direction of Victorio, others had more confidence in Nana.

1:Opler E-5 (1931-1937)1941
(Ca. 1870) NT8 Eastern Apache NT8
Chiricahua

554 A personal enemy might class you the other way, but you would be prominent enough so that his motive would be apparent.

554 501 578 The conception of status conditions the amount of deference an individual expects and the degree to which it is thought seemly for him to take part in public affairs:

I nearly had some trouble with B. Some of her sheep had got mixed in with L.'s and mine, and there was some question about range. She got angry right away and came over and began to talk about the fact that she comes from good blood. She was referring to her relationship to Mangus, a leader of the old times. She did this to remind L., who is related to a leader's son, that she is as good as he is.

Another man described an occasion when his father publicly rebuked him for voicing opposition to a leader, the son of a man of rank:

My father scolded me right there. He said, "You are not a leading man here, and yet you try to find out all these things. You should not put yourself in."

I got up again to answer him. I told them all, "I am not a leading man. I don't pretend to be. But I am here and I don't want to be misled. I defend my family."

• 622 554 It is from the group of well-born and politically conscious individuals that the leaders are drawn. But family origin, while it does confer status unless there is some grave personal disability, does not determine political rank:

If the son of a leader is qualified, it is easier for him to become a leader. But it doesn't have to work that way. It's queer; I don't know just how to explain it. But those who become leaders are smarter. They are willing to come out and say what they think. I notice it here. Some people get the idea that it is handed down from father to son or from one relative to another. This is not so. Ability in war and wisdom make the leader. It's easier to get to the front if you are a good fighter. Yet some people, though they were good fighters, never became leaders. So I think it is a matter of smartness more than anything else. The leader is not chosen; he is just recognized. A leader might have a son who is not much good. That boy would not be recognized as a leader then.

The leader has no absolute control. What the white man calls a chief is really only a natural leader. Because of his skill and ability, men look up to him. If his son is as good as he is, that boy is recognized as a leading man in time. Otherwise he is not looked on as a leader. S. has more influence than N. or G., though the fathers of both of these men were leaders. Even I have more influence than these men. That's the way it looks to me in regard to this leader matter. I think a man becomes a leader because he is a little smarter.

1:Opler E-5 (1931-1937)1941
(ca. 1870) NT8 Eastern Apache NT8
Chiricahua

Clearly, whatever his antecedents, a man must show presence and a willingness to assume responsibilities if he is to be accepted as a leader: 622 554

I don't look on N. as a leader. His father was one all right. I don't believe others think of him as a leader either. I have never heard him speak in public. If he would stand up in public and talk, if he would take part in public affairs, he probably would be considered a leader. Often now I hear people say to him, "Why don't you do something? Why don't you take an interest in these things?" But he just doesn't care for it. There are two other men here whose fathers were leaders. But they are just common men now.

The man mentioned in the above excerpt has supplied his own interpretation of his status: "Some people call me leader because my father was a leader. But I don't take it that way. I'm just like a poor man. I have no horses, no cattle. I don't live in a good house. I live just the way [other] Indians live, in a camp."

"Sometimes a leader's son refuses the responsibility," but the expectancy is that he or a close relative will succeed the head man. It is assumed that the leader has given his young relative the benefit of his knowledge and has prepared him for the position by the most rigorous training: 622 554 867 868

A young man, the son of a leader, has no excuse for not knowing what his father knew. Therefore, a young man is expected to be able to take the job. He is expected to act like a young man no longer. He is expected to have lots of sense.

Someone teaches him how to lead his people, so that they will not be in danger of starvation, how to select well-watered sites for camping, where to go after deer, and how to lead men into battle.

The leadership idea came from Child of the Water. When he was on earth, he was a leader. The leadership is usually kept in the same family; it is just handed down. If a man's father, uncle, grandfather, or someone else in the family is a leader, the boy is in line to be one too. Then he is especially trained for this. He is instructed by his parents or grandparents to be a leader.

The son of the leader is the first choice when the leader dies or isn't active any more. Most of the leaders I knew were sons of leaders. The chief's children get special advice and act in a different way. Because he is trained in a good way right from the start, the leader's son usually turns out to be a real man.

It is customary for the leader to be a man of wealth too, for the backing of prominent relatives and the attention bestowed 622 554 556

1:Opler E-5 (1931-1937)1941
(Ca. 1870) NT8 Eastern Apache NT8
Chiricahua

622 554 555 upon a young man of rank are likely to assure him more than the ordinary share of gifts and products of the raid. His marriage connections will probably also be of the best. The tie between leadership and wealth is a close one:

If a man gets a lot of cattle, all his friends and relatives want to help him and live off him; and so such a man is respected. Everybody wants to help him and be his friend. He may butcher an animal for the whole crowd occasionally. He becomes a leader. If he has many horses, all his friends use them; they thus put themselves under him, and he becomes their leader. A leader has to be rich anyway in order to give feasts. An important leader has four or five wives, and he takes care of them. In general, he has the best of everything.

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622 554 555 Exceptional bravery sometimes elevates a warrior to rank even though his antecedents are ordinary:

A man who has done great deeds in war may be looked on as a leader when he comes back, even though he is not of a leader's family. A prisoner who has grown up with the Chiricahua and has accepted the life might even become a leader if he is brave and successful enough.

622 The functions of the leader are varied:

In case of war a leader heads the men when they go to battle. In time of peace he acts as adviser. He has charge of the group as far as camping, living conditions, and water supply are concerned. He advises the men about the hunt, where to go and how. Besides being an adviser and commander in war, the leader is also a peacemaker on occasion. If there should be a murder and the leader finds it out, he and some assistants saddle their horses, ride out among the camps, and work for peace so that there will not be any trouble. If the leader is not present when the act occurs, there may be a lot of trouble. The people try to fix it up peaceably; if not, trouble continues and there may be a long family feud.

[627]

[431] The leader is supposed to talk to his people. He is supposed to be sympathetic and tell them how to live, sympathetic in the sense of giving out horses and valuables to those who need them. The leader is supposed to give something to eat to everyone who comes around. He has control in time of war. You can't disobey him. The leader advises the people to help the unfortunate, to give to those whose luck is bad. He advises against fights in the camps; he doesn't want any quarrels within the group.

[756] He advises the people to be on the lookout all the time. He may request that a ceremony be performed by a shaman for the benefit of the men during a raid. If the leader is advised by the shaman as a result of such a ceremony to do this or that, he carries out what the power tells him to do. A man must be wealthy and have a big following to be a chief.

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Nothing special is done when a man becomes a leader. People just take it for granted. He talks then. He gives speeches on public occasions.

1:Opler E-5 (1931-1937)1941
(ca. 1870) NT8 Eastern Apache NT8
Chiricahua

The leader's effectiveness as a speaker is likely to prove a measure of his success. When he repeatedly fails to convince his followers of the necessity of the actions he counsels, his control simply dissolves:

The leader has to be a good man, a good talker. He takes charge of things. He always has much to say. When anything is pending, he is asked about it, and he gives his opinion. What he says is respected, and his advice is usually followed. His directions are followed when the men are at war. In case of a murder he advises what to do about it. If more than one local group is involved, the leaders have a meeting and decide what to do with the murderer.

The leader generally gets on a hill or a high place and gives advice to the people. He does this every day or sometimes just once in two or three days if there is nothing much to report. When there is a great deal of sickness in the camps, the leader may ask some shaman to hold a ceremony for the people.

Except for the greater respect paid to him and the fact that everyone likes him, the leader is treated like anyone else in the group. If the leader gets too old, he just drops out; another man is put in his place. Then he stays home and doesn't try to go out and direct things. If they have any dispute over the leader, if it gets so that a good many don't trust him, they just get a new leader in his place. The one who has been leader is just a common member of the group after that.

As the last quotation suggests, the authority of the leader is far from absolute; his position is little stronger than that of an adviser of excellent reputation:

A man called "leader" is respected all right. N. was a leader when I was young. If what N. advised when he was leader was in line with what the others considered their best interests, they followed him. The minute his ideas ran counter to those of the people he was directing, his ideas were not followed. He never had absolute control. No man would do what he said just because he said it. People always listened closely to what he said; they gave his words more attention than they gave to those of some ordinary man, but they didn't have to accept everything he said.

The word "leader" carries the idea of director or commander. It does give you the idea that the directions are to be obeyed. But in actual life this is not always true. We use the same word ["he leads, commands, directs"] when a man is giving directions at a ceremony or about a piece of work.

Consequently, the head man's rank is assured only as long as his direction is effective:

When the leader gets old, he may call the people together and say to them, "I have been your leader for a long time, and I am becoming old and feeble, even of mind. I want you to choose another who can do for you what I once did."

1:Opler E-5 (1931-1937)1941
(ca. 1870) NT8 Eastern Apache NT8
Chiricahua

622 554 But most often nothing as formal as this takes place. The retirement of the leader is gradual. His son or some prominent younger man who works closely with him and has his confidence takes charge in an increasing number of situations where physical vigor is essential. The old man, on the other hand, devotes a greater amount of attention to affairs of the camp. It is only a matter of time before the former leader is satisfied to act as the honored patriarch and as "he who commands for the home," leaving to his successor the responsibility for major decisions and military action. Therefore the length of the leader's period of service can be said to depend to a large degree upon his health and the amount of assistance he himself requires. Many leaders hold their following unchallenged until their death because they remain clear of mind and commanding in manner despite advancing years. The hereditary rights of a leader are honored only as long as he can fulfil the promise of his birth:

> If the group is dissatisfied with their leader, if they are tired of him and don't like him, they may just move away and camp elsewhere and recognize another leader. Then the former leader is left alone with his family. If a leader sees that such a thing is going to happen, he can, of course, give up his rights of leadership and remain with the group as an ordinary man.

Leadership, then, is a process in which birth and wealth have their place, but in which ability and personal magnetism are always the leavening factors.

888 [554] Whatever a man's rank in society, as long as he is not senile, advancing years entitle him to increased deference. "A person is respected more in home life when he reaches his prime." This attitude is indicated in countless small details of everyday life. The older person, for instance, is permitted to open the conversation when two individuals meet. One young woman is criticized [576] because she is "too forward with older people" and frequently takes the initiative in greetings. When friends embrace, the older acts first.

888 789 Whatever aged men and women do for the young is especially appreciated; the hope is that the actions of the elders may operate as a prayer to secure comparable long life for the child:

2: Castetter and Opler N, E-5 (1931-1934)1936
NT8 Eastern Apache NT8
CHIRICAHUA
MESCALERO

vations. The territory they claimed reached the Pueblo district of Laguna and Acoma to the north, and on the south their lands extended into Chihuahua and Sonora, Old Mexico.

BAND AND LOCAL GROUP

The Mescalero were divided into two bands. One was called "Edge of the Mountains People." The members of this band stayed most often in the vicinity of the Sacramento and Sierra Blanca mountain ranges. The second band stayed farther to the east and the smaller offshoots of it, which we may term local groups, often camped on the flats in times of peace and so gave the name of "Plains People" to the band. These two Mescalero bands were one in language and customs and, though each had separate leaders, recognized themselves as a single people.

The Chiricahua bands were three in number. The eastern band, whose territories joined those of the Mescalero at the Rio Grande, controlled the territory of southwestern New Mexico and has been given a variety of names throughout the literature. Those occurring most frequently are Warm Springs or Ojo Caliente Apache, Coppermine Apache, Mimbreños, and Mogollones Apache. The native name for this band is *tcihene*, which probably means "Red Paint People." In historic times this band was led by the well-known chieftain, Victorio.

To the south and west of the "Red Paint People," ranging through a portion of southwestern New Mexico and through southeastern Arizona, a second Chiricahua band, the *tcokanene*, was to be found. The derivation of the native term is uncertain. It was this band, often called in the literature Cochise Apaches after their leader, Cochise, which controlled Apache Pass and with which the government had a great deal of trouble during the Indian wars. It was this band, too, which was instrumental in giving the name Chiricahua to the whole tribe. One local division or local group of this band had as its main refuge the rocky indentations along a mountain range called by the Apache *tseyata*, "Rock Pocket."

2: Castetter and Opler N, E-5 (1931-1934)1936
NT8 Eastern Apache NT8
CHIRICAHUA
MESCALERO

Pocket." They were, therefore, called "Rock Pocket People." The Spanish name for this mountain range is the Chiricahua Mountains. At first the name Chiricahua was applied only to the Indians ranging in the vicinity of these mountains. When hostilities began, however, and the three bands were considered a common enemy, the name was used indiscriminately of all the hostiles. The name is now so well known and established that it has been thought best to retain it for the entire tribe.

The third and southernmost band of the Chiricahua was called "Enemy People." They stayed almost entirely in what is now Old Mexico; their territory embraced parts of northern Sonora and Chihuahua. Geronimo, whose name figures so largely in the accounts of the Indian wars of the Southwest, was born a member of this band.

It must not be thought that all the members of one band lived together or in close proximity. These bands were further divided into smaller units. Each, under the guidance of a man of some importance, chose as its base some natural fortification or landmark, was known by the name of that place, and, therefore, can be spoken of as a local group. Thus a group of Apaches of the *tcihene* or Warm Springs band consistently camped near a mountain called "Nokane Mountain." This group became known as the "Nokane Mountain People."

The nucleus of the local group was a body of relatives, the relatives of the leader. Friends who had faith in the leader's sagacity might also attach themselves to his following, new male members entered through marriage with women of the group, and in last analysis membership in the local group was determined by residence. Despite their importance, these local groups were fluid and unstable bodies. Loss of faith in the leader, death of a leader at a time when no other member could command the respect of the following, misfortune or widespread illness during residence at the favorite site, could all prove instrumental in the breaking up of the local group and the scattering of its membership.

3:Opler E-5 (1931-1937)1946
NT8 Eastern Apache NT8
Chiricahua

At first Enti said no. But they begged him and he agreed to do it.

That night, after dark, he started. He sang two songs. Then he stopped. He began to shake. He moved out into the brush as though he were being led.[17] In a few minutes he came back.

"My power tells me that you are to stake a fat horse to the east. And on him there must be a good saddle blanket and a saddle and a gun and ammunition. I don't know why this is required. When it is done I'll have to sing more and find out."

"Has anyone got a good horse to put there?" asked Chihuahua. One young man had a fine white horse and he offered to bring it. Another brought a saddle, and soon everything that was asked for was there and the horse was staked to the east.

Then Enti started singing again. He sang two more songs. Again he began to shake. He went around the camp and then his power led him out to the west. The men sat and waited for his return. They waited a long time and still he did not come back.

"I wonder what happened to that fellow," said Chihuahua.

"I'll bet he went over to that horse," said another.

"You had better run over and see," Chihuahua told him.

The man ran over there and, sure enough, the horse was gone.

When Enti got away with this horse he headed for Natazi. He came to the encampment of Cochise.[18] Enti had some kind of love ceremony and they say he had that whole camp crazy. He got away with six women. Then he heard that Cochise was after him and he ran off again. He came to Hot Springs country where my family lived. But Cochise and a group of men came after him. Cochise was a real fighter and not many stood out against him. They caught Enti at Hot Springs and

[17] In ceremonies to locate the position of the enemy or to find lost objects, the power is expected to move the outstretched arm or the body of the shaman in the proper direction.

[18] Cochise was the leader of the Central Chiricahua band. His son, Naiche, co-operated with Geronimo in the Indian War of 1886 which ended in the surrender of Geronimo to General Nelson A. Miles and the exile of the entire Chiricahua tribe from the west for 27 years.